

And, if in all these Respects before-mentioned, the Religious Man is not only upon an equal Foot, but stands upon higher Ground than the Vicious; there's no room for a Comparifon between them, as to all manner of *Moral Qualifications*. For every Thing that can be called *Virtue*, all the Parts of Human Conduct that were ever thought worthy of Praise and Esteem, either by the Generality of the World, or by the wisest Part of Mankind, lye within the Religious Man's Province, and are such Things as he is constantly obliged to look after, and to render himself as perfect in as he can.

Now the Moral Qualities to which Wicked Men chiefly Pretend, and for which they are sometimes Valued and Respected, are such as these; *Humanity, Justice, Fidelity, Courage, Generosity*, and the like. But none of these Verrues will be ever the worse for having a great many more joined with them. A Temperate Man may be as Just in his Dealings, and as Faithful to his Engagements

as

as he that's guilty of any Sensual Excess ;
and a Man that Worships God is as likely to be Kind and Generous to his Brethren, as he who never Regards his Maker.

But, besides that the Wicked Man's good Qualities are fewer than those that belong to the Righteous, those few he has are of a baser Alloy, and more uncertain Continuance than the others are.

1. For, In the First Place, They always proceed from a worse Principle ; they are either the Result of Temper and Complexion only, and not the Effects of Reason and Judgment ; they are such as he was Born to, and did not acquire by his own Industry and Application ; or else they were taken up upon design, only to deceive the World with false Appearances, and to make way for the easier Gratification of his Lusts.

2 And then, whatever Cause these good Qualities spring from, they are generally under the Direction of those Sinful Appetites and Affections, which are lodged in the same Mind with them ; and are altered

altered or laid aside, when it is for the Interest of some commanding Vice that they should be so.

But, when these Vertues are set in Religion, they do not only give a greater Lustre, but are more durable, and less subject to change: And the Man, who is possess'd of them, is more to be esteemed for his Attainment, and more to be depended upon for his Exercise of them.

It is likewise further to be observ'd upon this Head, That all Reputation is ultimately founded in Vertue. Whatever else is esteemed and admired in Men, it is upon a Presumption that there is something of Vertue mix'd with it: Either the Principle from which it is derived was Vertuous; or, it is directed to some good End and Purpose.

When we pay a respect to *Quality, Riches, Station, or Birth*, it is upon Account of some eminent Vertues and Capacities of doing Good, which we are in our Thoughts disposed to joyn to such a Condition and Character: And which,

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when we find wanting, (as upon looking more narrowly into them we often do) we immediately withdraw our Homage, and despise those empty Titles and Appearances, which have not proportionable Degrees of Vertue to support them. For who will be so absurd as to Value and Esteem what no-body is to be the better for?

And what regard will be shewn to *Knowledge, Learning, and great Abilities of Mind*, if he, that's Master of these Things, be only wise for himself, or cunning to do Mischief? If his Moral Character be no ways answerable to the Improvements of his Understanding, he may be dreaded, but he will never be respected by his Brethren.

But, if neither these inward Talents of the Mind, nor any other external Advantages of Life, will procure a Man Respect without some Appearances of Vertue accompany them; What Reputation can Vice alone give without these additional Helps?

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A wicked Man must not expect to be valued out of his own Company; except he have some good Quality to recommend him; and there his Reputation is not owing to his Vice, but to that: And so far indeed the World is just in paying a suitable Degree of Respect to every thing that is Vertuous and Honourable where-ever it is found. And, without some Shew of this, 'tis hardly possible for a Man to be esteemed long, even by his own Companions in Sin. For, where Wickedness alone is the Ground of the Confederacy, there is only a tacit Agreement to keep one another in Countenance; but no Kindness or Respect can have place among them.

And this will hold but in some Kinds of Sin neither: For wicked Men are of several Sorts, and cannot all Esteem one another upon that Account; but are rather disposed to hate or despise one another, as clashing oftentimes, and interfering in their Pursuits and Enjoyments. There are no mutual Respects pass between the Covetous and the Sensual

Man; nor have the *Hypocrite*, the *Unjust*, and the *Deceiver*, any true Regard and Esteem for Men of their own Sins, whatever Proficiency they may have made in them.

But Men of Religion are sure of being valued, not only by those of their own Company and Acquaintance, but by all that hear of their good Works, as well as those that see them; who, whether they be Righteous or Wicked, will find something in them to Esteem and Respect them for.

As to the Righteous, they all agree in the same Notions and Principles, and measure every thing by the same Standard; and consequently, whatever Vertues they have, they do equally regard one another for them: And those of them, who are wanting in any Instances of their Duty, must proportionably value Christians of greater Attainments; because they themselves are aiming at what these have already compassed. And many of the Vertues, which Religion recommends, are so agreeable to the

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common Reason of Mankind, (corrupt as it is) are such manifest Signs of a Greatness and Nobleness of Mind, and are so necessary and beneficial to the World, that they command Respect and Veneration even from these who are resolv'd not to practise them.

And as those that *serve Christ* are more likely to be *approved by Men*, than those who *serve him* not; so have they more reason to be pleased with the good Opinion of their Brethren, than the Wicked have: Because the Pleasure they find, in being *approved by Men*, is built upon that greater Satisfaction they enjoy of being *acceptable to God*; which delivers them from all that Uneasiness and Concern, which commonly disturb those whose chief desire it is to please the World.

And besides, the Religious Man, tho' he be not solicitous and eager to gain the good Opinion of his Brethren, and knows how to be easie without it; yet, when Reputation does attend his Vertue, and the World is forc'd to be just

just to his Character, he takes a greater and more reasonable Satisfaction in it than the Wicked possibly can: Forasmuch as, being heartily and zealously concern'd for the Interest of Religion and Vertue, he rejoices to find such Dispositions in Men to imbrace them, as are implied in the due Value and Esteem they put upon them; and, he hopes, by the Advantage of his Character, to prevail upon such, as have a respect for Vertue, to practise it, or, at least, to make them Instruments of promoting the Ends of Religion in the World, if they cannot be brought to practise it themselves.

Let us not then be afraid of losing the good Opinion of the World, or of disobliging, or rendring ourselves disagreeable to our Brethren, by living up to the Rules of our most Holy Profession: For, tho' there are some Men profligate enough to despise and affront us upon this Account, yet we shall find different Treatment from the wisest and best Part of Mankind. And if we keep steady to our Principles, and persevere in the
 Ways

Ways of Godliness, even the Enemies of our Religion will, in time, be brought to reverence our Character. This, I say, we may promise ourselves from the natural Tendency of Virtue. But if, in some Circumstances we find it otherwise, those who are advanc'd in the Ways of Religion will not be discouraged or turn back; but, being truly assured of their being *acceptable to God*, they will not be concern'd tho' they should not be *approved by Men*.

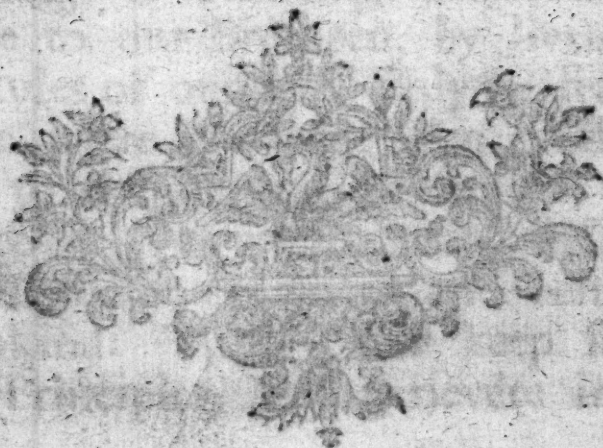
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*The Worship of God in the Beauty
of Holiness:*

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A
SERMON

Preach'd in the Parish-Church

O F

ISLEWORTH, Middlesex.

AT THE

First Opening of it after the
Rebuilding; on *Quadragesima*
Sunday, March 2. 1706.

By ROBERT GERT, Vicar of *Islington*, &c.

*Publisch'd at the Request of the Trustees for
the Rebuilding the said Church.*

L O N D O N,

Printed for *Robert Clavell*, at the *Peacock* in *St. Paul's*
Church-Yard. MDCCVII

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The History of the County of Essex

BY JOHN HALL

IN TWO VOLUMES

THE OBSERVATIONS
AND
REMARKS
ON THE
ANTHROPOLOGY
OF THE
COUNTY OF ESSEX



BY ROBERT GALT, Esq. of London, &c.

LONDON
Printed by J. GALT, in St. Pauls Church-yard
1804

To the Honourable and Worshipful

The Trustees for the Superintending
and taking care of the Building of
the Parish-Church of *Isleworth*.

SIR S,

IT was very unhappy that the Reverend and Learned *D^r Pave*
Vicar of your Parish was by Sickness disabled from
performing his part with you on this solemn Occa-
sion, from whom you might justly expect whatever an
excellent Genius, improv'd with all the Learning of the
Ancients, and consummated with Experience, Use, and
Exercise, could suggest: And 'tis the more surprizing,
that after so grand a Disappointment you could entertain
any tolerable opinion of so mean a Performance as This;
so far short of the dignity of the Argument, so unsuitable
to the splendor of that Solemnity: Yet since you have
thought fit to command it to the Press, plain as it is,
and without Art or Ornament, I take the Boldness to
Inscribe it to You, and send it abroad under your Patro-
nage and Protection; not to engage you in the defence of
it, but to communicate to the World your steady Affecti-
on and Zeal to the establishd Worship, of which you have
given unquestionable proof, by your unanimous Concur-
rence to the building of a decent and commodious Place
for it.

This your Piety is the more considerable, in that it
breaks thro' all the mighty Opposition of Atheism and
Prophaness that so boldly insults us in this daring and li-

The Dedication.

contious Age; Your Bounty is the more conspicuous for being so liberally exerted at such a time, when the Necessities of the Publick require so large Supplies, and the Annual Payments of Royal Aids and Subsidies have well nigh exhausted the Funds of Charity and Benefaction; And your Equity and Moderation on this account is very remarkable, that you have finish'd this great Work by free and voluntary Contributions, added to the bountiful Legacy bequeath'd you, without any Aid from a Parish-Rate, the usual, but too often unequal and oppressive, way of supporting Parochial Churches.

This therefore is a singular and uncommon Instance of Heroic Piety; such as needs no flourish of Words to set it off, no Flowers of Rhetoric to amplify and adorn it. Its native Beauty, without any Embellishment of Art, is sufficient to recommend it to the Applause of all Men, and to their Imitation too, so far as a good Example can Influence and Invite.

May there never want such worthy Patriots to promote some generous Undertaking for the public Good; and may the God whom we worship, prosper all such Designs with good success, for the Advancement of true Piety, the Beauty of Religion in the Establish'd Worship, and the Glory of his Holy Name. So prayeth,

S I R S,

Your most Obliged and
most Obedient Humble Servant,

R. GERY.

PSAL. 96. Part of Ver. 9.

Worship the Lord in the beauty of holiness.

THIS Psalm, tho' it have no Title or Inscription in the Hebrew to declare its Author, yet we may be certain is of the Royal Prophet David's Composure; For in 1 Chron. 16. we find this amongst some others delivered by him into the Hand of Asaph and his Brethren, to be sung on that solemn Day of Rejoycing when the Ark of God's Presence was brought up from the House of Obed-Edom to the Royal City; and tis most probable it was first made on that occasion. And if the Greek Inscription added by the LXX. be of any weight, it was again us'd by Esdras at the Dedication of the Second Temple, built by Zorobabel after the Return of the Children of Israel from the Babylonish Captivity, as most proper and suitable for that Solemnity.

Ver. 7, 8, 23, 29.

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2. For in this Divine Hymn, the devout and inspir'd Author first offers up Praises and Thanksgivings to God for the abundance of his Gifts and Graces, with an acknowledgement of his universal Sovereignty and Dominion ; then calls upon all People to solemnize his Worship ; and concludes with Prophetical Predictions of the Messiah, when all Nations shall come in to the Worship of the True God the Creator, and to the acknowledgment of his Son Christ Jesus the Mediator and Redeemer of Men.

3. The Text may be consider'd with respect to both Dispensations ; and concerns us now under the Gospel, as well as it did the Children of *Israel* under the Law, to whom it was first deliver'd ; and it consists of Two Parts.

I. A necessary Duty ; *Worship the Lord.*

II. Direction for the true performance of it ; *In the Beauty of Holiness.*

In the Duty we may consider these two;
The Act, and the Object. *The Act, Worship:*
The Object of that Worship, The Lord Jehovah.

4. I. *The Act, Worship.*

The Original Word in its proper Sence and Meaning, signifies to Bend forward, and bow down the Face to the Ground, in token of Submission and Subjection, according to the Custom of the Eastern Nations; who made Obeisance to their Kings, and paid their Worship to the Gods by Prostration of their Bodies. This being the customary Rite of Adoration, the Sacred Pen-men apply it to signify *Worship* in general, therein comprehending both the *External* and *Visible Worship* of God, which we pay with our Bodies, when we come into his Courts, and appear before him in his Presence; and also the *Internal* and *Invisible Worship*, which consists in the humble Desires of the Mind, in the devout Affections of the Soul; For these ought not to be separated the one from the other; the outward *Worship* without the inward, is more Page-